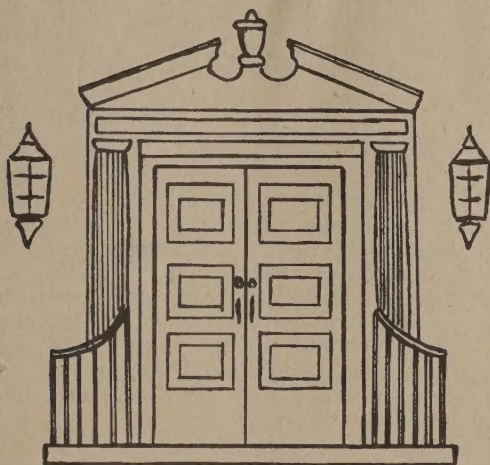


101 QUAKER HILL DRIVE RICHMOND, INDIANA

The first of May will find all the staff members of the Five Years Meeting, including those who work on **THE AMERICAN FRIEND**, moved to the new Friends Central Offices on Quaker Hill Drive. A long-time dream, made possible by the land gift of Isaac and Adah Woodard, Quaker Hill will stand as a new center of Friends service. (For further story, see page 123).

Impressions of Cuban Friends

By Erroll T. Elliott

Mission, the Life of the Church

By T. Canby Jones

After Easter, What?

By Levinus K. Painter

Four Books by Friends

Literature Reviewed

After Easter, What?

The scattered copies of the Easter Cantata have been gathered up, the special offering (for the United Budget, we hope) has been counted, the lights have been turned out. The minister's wife turns to her weary husband with a sigh of relief, "Well, another Easter is past, now we can turn to more normal living and have time to take a breath."

Have no illusions, a lot of people will relax and "take a breath" so far as church attendance is concerned. So the question is raised, "After Easter, what?"

In the past it has been the general practice of Friends not to give much emphasis to days or seasons in the church calendar. In theory, at least, Friends have felt that they would like to make every day like Easter and to make the "springtime of the soul" a continuing experience. The Light that is in Christ shines in and through the lives of humble men whenever they worship and wherever they serve.

The special activities that go with the Easter season have a value in themselves if they are "in the spirit," — gatherings during Lent, Good Friday services, membership classes, pageants and cantatas. These are not to be lightly cast aside as total liabilities. Yet there is the lurking feeling that the net spiritual assets can be over-rated. We rather pride ourselves to find it necessary to hold two services on Easter Sunday morning, both well attended. Then comes the Sunday after Easter:

If we are going to observe special days in the church year I am all for adding another, "The Sunday After Easter." What we are

to do for the Sunday after that I am not quite clear.

Some years ago I attended a Friends meeting for worship on Easter Sunday with nothing in our surroundings to suggest that it was the Easter season. It seemed that something was lacking. What was lacking? The pageantry, the music, the ritual, the display, the new clothes, the carefully prepared sermon properly phrased. But the Living Presence was there, the Christ was truly in our midst inviting us to share in timeless fellowship with him. We had all that was essential.

The Christ might not be missed too much in some of our well filled churches. Church leaders might travel their pedestrian way for a day, a week, a year, and not be aware of his absence. They might even have little reason to turn back and seek him sorrowfully.

We can count worshippers, we can tabulate collections, we can appreciate flowers and music, we can receive instruction through gifted ministry; but our real concern is to know what is happening in human hearts. Perhaps we could formulate some special queries or advices to use at Easter time. Here are some suggestions:

Has the Living Christ come into my life to cleanse and to give direction?

Have my attitudes toward my fellow men become more compassionate? Has my very soul reacted against the use of increasingly terrible instruments of human destruction?

Has my life been so occupied with constructive spiritual living that I have gladly left aside social practices that at best are neutral, and make little or no contribution to fruitful Christian living?

Have I been inspired to use my-

self and my resources in joyous ministry to men in despair and confusion?

Have I learned to so discipline my own life that it has become an effective instrument in Kingdom service?

In answering these and similar questions we can begin to measure what Easter means to us. It is safe to say that the answers will be made on just as high a plane after attending a simple Quaker meeting as after sharing in cathedral worship. We can only hope and pray wherever men assemble in worship and whatever be the immediate surroundings, the God may break through and take control of confused lives.

The church grows each year in numbers and attendance. New and attractive places of worship have been built. Many thousands of men and women give devoted service. But we are not sure that the Spirit of the Almighty has prevailed in the hearts of men. We are not sure that the folk of our churches traveling in their sleek multi-colored automobiles take time to recognize that Christ should be walking along our super highways, or on the crowded sidewalks of our cities. Even if He comes to our homes we may be too much occupied with our favorite television shows to let him share his fellowship.

I want to unite with the good fellowship of those who observe Easter in the heart, whatever the outward practice of worship may be. But particularly I seek that fellowship and spiritual inspiration of those who are in the place of public worship on the Sunday after Easter.

Levinus K. Painter
Collins, New York

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Impressions of Cuban Friends

By Errol T. Elliott

Errol Elliott, Editor of this journal and General Secretary of the Five Years Meeting, sent back this report from a brief visit to Cuba. He is on a three week trip, visiting the Yearly Meeting sessions of both Cuba and Jamaica, and spending as much time with Friends in those islands as his hurried journey allows. These impressions come from his first visit to these countries.

From the point of view of a land-lubber, this planet called earth is a globe of land, though covered by three fourths with water. But from the objective air view it is a globe of water through which mountain peaks project themselves. These peaks, in many cases, form a great range that has, under the erosions of time flattened out into plateaus, plains and fertile valleys which are known as islands or continents. Even so they are still mountain tops. If we could see the earth with all the water drained off, we would see our home communities nestled on mountain plateaus.

This sense of the dominating sea is heightened as one flies above islands, projections of smaller tops, that stretch out in chains called archipelagoes. Such are the Antilles of the Caribbean and such is Cuba, called the "Pearl of the Antilles." Nearly eight hundred miles long and about sixty miles in average width, it is in a militarily strategic situation. But if the world were completely demilitarized, this elongated island would yet have an importance.

* * *

My few days in Cuba have been crowded full of new experiences. Under the guidance of Juan Sierra, Clerk of Cuba Yearly Meeting, I have gone from Camaguey to Holguin to Banes to Puerto Padre (Father of Ports), from which place I am writing the first part of these impressions, seated in a classroom of our Friends School.

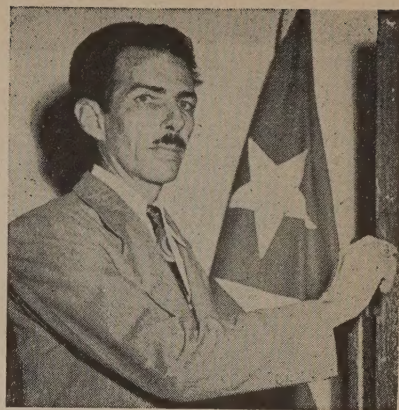
Our first stop was at the Friends School and Meetinghouse at Holguin, where we met Juan and Ignacia Guzman, Ramon and Rosa Blanca Morrell and their family, which now includes baby Ilita, daughter of Euvin and Ilia Morrell Rojas, the latter an alumna of Earlham College, and other

Friends. Henry and Alma Cox, who have been in Holguin for several weeks, now plan to return to their home in California after getting an Evangelical Book Store under way. This venture is supported by Friends and three other evangelical bodies.

These churches are given the name "evangelical" instead of "Protestant," the latter term eliciting some opposition from a predominantly Catholic country. It can be said, however, that Church and State were so closely associated at the time of the Cuban rebellion that the way of the evangelicals (and they are evangelical in fact as in name) was made easier. The simplicity and sincerity of the Friends, and their democracy of spirit, has appealed to many Cubans. That, perhaps, accounts chiefly for the large measure of self-supporting life of Cuba Yearly Meeting.

What has happened in the withdrawal of American personnel and support from Cuba is, in one sense, the end and aim of every true mission—to make itself unneeded. Yet we cannot accept the relative withdrawal so easily and finally. Cuban Friends have paid a price for our lack of help—a support of persons and money which they both want and need. Some financial support now comes from America, but not nearly as much as there should be. From the American point of view, the lessened support has not come so much from intelligent withdrawal as from lack of funds. One Cuban pastor said to me, "The baby is walking, but it is still a baby."

As in other areas of Quaker work it is easy to note the schools first of all. They dramatize outwardly that which arose from a spiritual core called "the church." From the *spiritual body* itself has come this *spiritual extension*. At Holguin a two story building houses 336 students including the grades of elementary school and 109 high school students. I was asked to address part of them in the Friends Meetinghouse nearby, and was joined by Miriam Jones of New England Yearly Meeting who had come especially to visit the Friends School at Holguin.



Juan Sierra, Clerk of Cuba Yearly Meeting, is shown here with the Cuban flag. American Friends will remember Juan Sierra as a delegate from Cuba to the Five Years Meeting in 1950.

In one of the classes a little boy had asked her, "From which one of the islands did you come?" It would be only truth to answer, "From one of the larger ones." As Cuba enjoys the name "Pearl of the Antilles," America might be allowed some secondary title such as "Giant of the Antilles." If only we might always be big brotherly along with our bigness! Apparently to one small boy at Banes, America is the cowboy country. Having seen and heard of one Bob Elliott of the Wild West, this lad turned to his parents when I appeared and asked, "Where is his horse?" Let Friend Miriam Jones find one better than that if she can!

* * *

At Banes I was due for a dual exposure to Cuban life—that of the church and school and that of the sugar industry. At the turn of the century, Cuba won her political independence, the Five Years Meeting was born, and its Mission Board was helped to establish the first Monthly Meeting of Friends in Cuba, at Gibara. How much the United Fruit Company should be credited for this we do not know, but this we know: that \$1000 from Captain Baker of that company was offered and accepted as Zenas Martin was commissioned by the Board of Missions to start work in Cuba at the first behest of the Captain. Seated in the office of the United Fruit Company in Banes, we were told that as Captain Baker gave \$1000 to Friends to start religious work in the new independent country, he also invested \$1000 in

the United Fruit Company. Which investment paid off most? We agreed that the spiritual record could not be caught in the same system of accountancy. The school which Friends operate at Banes is supported in part by the United Fruit Company. Invited by the present administrator of the latter, I visited one of the large sugar mills and watched the process of sugar making and finally the loading of a ship, Boston bound, with tons of sugar.

Big business and missions? Even to mention the words together draws fire from some sources and acceptance from others. Somewhere along the line we know that religion and commerce, missions and industry should find each other; that business is neither good nor bad because it is big; that in our world today the two must, in some wholesome sense, mix; that each must be aware of its own responsibilities.

The little church at Banes, constructed partly by gifts from America, partly by a gift from the United Fruit Company, and partly by Cuban Friends, is a beautiful structure, standing near the school which accommodates 400 elementary and secondary students. During the day we visited classes in the school. I always carry a stock question when visiting foreign schools. "What do you want to be when your education is complete?" Here, as in our schools at Ramallah in Jordan, the potential "engineers" prevailed. A large number wanted to be accountants, some doctors, others lawyers, a few teachers and no farmers! Let that limited data tell its own story to us. How would a high school body in America choose?

This has-been-farmer from Kansas has had to say a word always for the joy and dignity of the cultivation of the soil.

Many Friends in America will remember Dr. Miguel Tamayo as well as other Friends mentioned above. His great talent and wisdom is a strong factor in the work of Banes, the city of which he was one-time mayor. It was a pleasure to visit his pharmacy and also make the acquaintance of his family. About 80 Friends gathered at the church building for an evening, largely consisting of questions and answers. American Friends, I want to say that that assembly of Cuban elicited from this visitor a profound respect.

At Puerto Padre, Juan and Hortensia Sierra are responsible for the Meeting and school where many children of the community are educated through the eighth grade. The buildings consist of a church building, parsonage, a school unit and now they are hoping for an extension of land nearby which would make for more adequate playground and one additional building. They are a grand family with vision and devotion.

When one sees how so much has been done in Cuba with so little, he feels contrite, if indeed he is sensitive to the needs.

* * *

Though it is a long process, the language barriers little by little are being lowered. It has been embarrassing to me to find so many people in Cuba speaking more English words than I can speak Spanish. This traveller recommends a better mastery of words and phrases, though they leave one short of speaking Spanish. The insulation of silence between friends when they have so much to share is little short of torture.

Whether the language called Esperanto ever gains headway as an international language or not, there is a common language of the spirit which one senses between broken words and even in silence. There are occasions when one suddenly breaks through the barriers with laughter, such as was the case last evening when, forgetting my interpreter, I launched into my address as if everyone in the audience understood English perfectly. After I had raced through several sentences, my interpreter with a twinkle in his eye asked quietly, "Are you through with me?" That brought down the house in the common language of laughter.

The way of the interpreter is hard. Much more so than that of the speaker of the evening. What awkward phrases can appear, what idioms and strange figures of speech can suddenly beset the interpreter. Rodolfo Crawford has the abundant sense of humor necessary for such a test. He calls himself "the black boy of the Sierra family." His family with a Jamaican background and his home in Cuba have given him the mastery of two tongues.

We are all interpreters of one kind or another. As Christians we are called to interpret Christ.

How difficult is our task! Instead of interpreting His will, we coin words to express our own. His life is distorted often as it runs through the medium of our lives. Yet His love is universal and He speaks so that all men can understand, for He speaks to their needs and their hungers which are alike everywhere.

* * *

Of the eight local Meetings in Cuba, I have now spoken to seven. Their meetings seem very much like those of the Five Years Meeting — some singing by the congregation, a special musical number, Bible reading, silent worship and vocal prayer. The singing is very spirited and the tunes are familiar to me, though the meaning of the words are often quite different from those which we use with the same tunes in American hymnals.

The largest meeting was at Gibara where 237 crowded the Sunday School assembly and then divided into classes, as in American Friends Meetings. Most of these were children, the same children that attend the day school conducted through the week by Friends. They come from homes all over this part of the city and are taught by members of the Friends Meeting who serve for a very small remuneration as a service of love.

Of no less interest was the small village Meeting at Bocas, where, on the spur of the moment, a handful of Friends gathered in the late afternoon for a meeting in their chapel. The village itself is tucked away among the rolling hills. It does not conduct a day school as do several other Meetings. Somewhat as in Kenya, East Africa, the Friends Schools serve as a part of the educational system.

All of these Meetings I had visited were presented as the Cuba Yearly Meeting of Friends opened at Holguin. This annual gathering seems to have an important place in the spiritual life of the separate meetings, and is anticipated by the many Friends who attend. The Yearly Meeting is not large—having a membership of less than 700, but it has maintained a steady though small growth in recent years.

One night the Secretary of the Cuban Council of Churches attended and spoke and a representative of the Bible Society also shared in the meeting. Through

Dr. Miguel Tomayo as interpreter, I spoke to about 100 Friends, including several young people. They are eager, alert and easy to speak to. Juan Sierra as the clerk seems to keep a ripple of humor going—a saving grace when problems are being faced.

The earnestness of the Executive Committee with which I met and the plea for help from American Friends makes one equally eager to secure the help they want. Their expressed wish is for an American young couple who would come for at least ten years and serve as a pastoral family at one of the larger Meetings. This couple could also help greatly in the field of literature and could do some general visitation. They want someone who can appeal to their young people, especially in their schools.

Henry and Alma Cox have done yeoman service during their short stay, getting the Evangelical Book Store going. Some translations of Friends literature have been made and more are wanted. In an informal meeting they asked whether a representative of the Board of Christian Education of the Five Years Meeting might come to Cuba for a visit and help them review their needs for Sunday School literature and decide upon some possible helps for translation and use with young people and adults. Printing here is not expensive and it appears that translated Friends literature may be one way of making a dollar go a long way.

They are calling for us. "After fifty years of building in Cuba, are you going to let us fall?" That was one way of stating the question to me. I tried to answer it. How will you answer it?

In Coming Issues

The next issue of *The American Friend*, to be published May 5, will be our annual Education Issue. Quaker Schools and Colleges from coast to coast will participate in this traditional tribute to Quaker Education.

The May 19 issue of *The American Friend* will feature Errol Elliott's description of his recent travels in Jamaica and his visit to Jamaica Yearly Meeting in session. The annual Board Meetings of the Five Years Meeting, held April 18-24 in Richmond, Indiana, will also be featured.

Mission, The Life of the Church

By T. Canby Jones

Canby Jones, who is widely known among Friends as a writer and speaker, is now finishing his doctorate at Yale University. His thesis is on the idea of Christ as found in George Fox's writings.

The Society of Friends is no longer a missionary body. The very essence of 17th century Quakerism was mission. We recall "the Valiant Sixty" and hundreds of other Friends witnessing, going as prophetic signs, being missionaries to England and all the British Isles, to Europe, the American Colonies, and the Mediterranean. They had a vision of a great people to be gathered to the Lord. They dreamed of one sheepfold and one shepherd in all the earth. They knew what it meant to be members of a living fellowship of the redeemed and their hearts were restless until they had proclaimed the Lord's call to all men. But the vision faded and the mission died.

Evangelical Christianity brought new life to Quakerism in the 19th century and with it a new concern for missions. The Quaker mission boards and centers we know today are the fruit of that new burst of life. But today the evangelical concern has disappeared from large segments of the Society of Friends and with it the concern for missions.

When the word "missions" is mentioned today one of several negative reactions arises among large numbers of Friends. Some feel a clear cut opposition to missions. Such an attitude sees in Christian missions a 19th century imperialism which was bent on forcing men to accept an alien Christianity and all the alien cultural ways of the West as well.

A second group holds an attitude of disinterest and indifference toward missions. Such people feel that missions, evangelism, preaching the gospel are strange activities of emotional sects which rational people do well to avoid.

Next, we find a more positive attitude which approves of agricultural, educational, medical or service missions under Christian auspices but disapproves strongly of interfering with anyone's religious views. Such Friends want

us to meet all these other needs of our brother men, but want to steer clear of evangelism.

Fourth, we find some Friends who have a still more positive attitude which we might call vocationalism. They observe that the early Friends were an aggressively missionary group and that many churches are today. They agree that this is a good thing that needs doing in the Church as a whole but it's not for us. Missions are not the calling of Friends. We have to promote other concerns which supplement the work of missions which see other churches doing.

Finally, we strike those with an attitude which approves of Christian missions but does so rather reluctantly. Such Friends feel that an older generation had an aggressive missionary concern which committed Friends to work in fifteen non-western countries of the world and they've been left holding the bag. This attitude sees that we have to continue a work that another generation started to honor their memory and their faith but not because we would have done so ourselves.

A New Concept

While some of these attitudes are more positive than others they all cut the nerve of a missionary church. To meet these negative attitudes we need a new concept of mission. The International Missionary Council, the World Student Christian Federation, and other churches around us have been seeking solutions to these same problems. Let's examine some of their suggestions.

First of all we must stop thinking that "missions" means only "foreign" missions. There was a time in the last century when churches felt that foreign missionary activity was the highest form of Christian service, so much so that the foreign missionary was looked on as the true hero of the faith. After the turn of the century a strong reaction set in. People felt that you don't have to go to China to be a real Christian but you can be one right at home. This is a false distinction in both cases. If we can begin to see that the whole activity and calling of the Church is missionary whether it

be in the Sunday school program, a work camp project or among the Bataks of Sumatra, then this over-emphasis in either direction cannot occur.

The Church is essentially mission. We are those who have been gathered by the Lord into a glorious fellowship and from that fellowship he sends us out to all forms and conditions of men with both a spiritual-message and a concern for their physical needs. The Church is not an institution. Where it has become an institution it is dead on its feet. The Church only lives when its members are living epistles of the love of God in Christ. Every Christian must be a missionary to his neighbor whether that neighbor be in the apartment downstairs or in East Africa. A church which is not missionary is no church at all.

All "Missions" Made One

Assuming then that there can no longer be any distinction between foreign missions, home missions, or service projects, but that all are made one in the love of Christ, we find that contemporary rethinking of missions has met most of the objections we found in the negative attitudes we have listed.

First, the best missionary thinking today sees the great danger of cultural imperialism in missions. In the past some missionaries identified the ways of the West with the Christian gospel and sought to westernize as well as Christianize those who responded to their message and work. We cannot and must not make Christians of other cultures in our own image.

It is the person of Christ to which we call them and he will gather them to Himself in their own cultural idiom and surroundings.

But it is well for us to remember that the culture of primitive peoples all over the world is being disrupted by western culture in any case. Economic and social forces from many western sources are combining to destroy the old customs and patterns. The question then arises, "Shall we sit comfortably in the West while this happens? or, shall we give our lives and our energies to bringing them the one message which will enable them to withstand this onslaught in a constructive manner?"

Again, we must not look upon the religions of non-Christian peoples as utter darkness. For even

in the most inaccessible places the grace of our Lord has appeared, though the people may have no outward knowledge of Him. In all the varied religions of men it is the Spirit of Christ who is at work, even though the meaning and power of His presence be perceived only dimly or in part. We must seek in missionary work, wherever it involves intercultural exchange, whether in an American city or a village in India, to learn from and preserve the cultural values of those with whom we work. The Church at large has learned to its great joy that the recently established churches of South India, Indonesia and Africa are now demonstrating the greatest power of Christian preaching and life among the churches of the world.

Another problem to which the missionary of today is peculiarly sensitive is that of the difference in standard of living. Many young missionaries are struck with horror at the palatial places that were the missionary compounds and bungalows of a past generation. In some cases they have refused to live in them. In others they have made community centers of the houses and are living in only a small portion of them. But the missionary or relief worker is still hounded by the demands of health. His attempts to lower his standard of life to that of those in need around him must not go so far as to endanger his health. A sick missionary or service worker is no good to anyone.

But the basic issue remains. Do we have any right or calling to disturb people's religious views and bring them a gospel of deliverance?

Behind most of the negative or reluctant attitudes toward missions which we have examined lies the conviction that we ought to share our religious convictions but not impose them on others. A friendly give and take on the basis of equality is the ideal of this approach. This point of view is based on the assumption that human values are primary. All men are basically alike. There is a universal human spirit which expresses itself religiously in all the various cultures which men build up. The religion of a given culture is essentially a human value and product of that culture. No religion can claim supremacy in this pluralism of human religions.

Christianity starts from a different premise. It does not look on religion as a human value, a cultural product of human society but as an act of God. Christianity is the self-revelation of a living, active and righteous God. Christianity in human society does produce cultural products and yet these products are not its essence. Its essence is an act of God in which He reconciles the world to Himself. Only this revelation gives us Christ, His cross and resurrection and the gospel of forgiveness and deliverance from sin. But this living God who reveals Himself in history did not count the sins of men against them but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled Himself and became obedient unto death, even death on a cross. Therefore God has highly exalted Him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God and the Father.

Yes, there is a unique and exclusive claim about the person of Christ. It is only in Him and through Him that man's deepest need the power to overcome sin and be reconciled to God can be met. When we experience this forgiveness, reconciliation and rebirth in Christ, we see that there is a world-revolutionary message at the heart of Christianity which we must bear to all sorts and conditions of men. To put it simply, the life of the Church as mission rests solely on the fact that Christ is the person God has demonstrated Him to be, the only begotten Son, risen from the dead, Saviour and Redeemer of all men.

No Western Baggage

In the light of this knowledge and this experience we strip our missions of the cultural baggage of the west, but only so that the supremacy and lordship of Jesus Christ might shine forth more clearly. Knowing Him, our indifference evaporates. We also rejoice to see agricultural, educational, medical and service projects surrounded, uplifted and put in their true perspective by a message of deliverance. We no longer feel burdened by the responsibility of an older generation. We are filled with the same apostolic fervor which sent them forth to

reach to men's spiritual needs. When we seek to rethink our Quaker concerns in terms of mission, *reconciliation* turns out to be the key word. What does reconciliation mean? It means the breaking down of the barriers that divide men, whether they be social, economic or racial. It means bringing men into fellowship. It means good will expressed by the injured to the aggressor. But most deeply it means forgiveness of sin. The accumulated guilt of individuals, social institutions and men in general is removed and abolished by the free grace and love of God. We experience fear, contrition, and the conviction of our own filth before this great and undeserved mercy. For the first time we know that it truly means to be loved, accepted and made new. "New creatures in Christ Jesus!" this we shout with joy. This simple word, *reconciliation*, can pull together and reunite all our Quaker concerns. At the present time we are schizophrenic Society with a divided mind. Those who work ardently for AFSC and FSC work camps, race relations, peace and civil rights projects, look askance at Friends concerned chiefly with evangelism and missions, while the latter group shakes its head in sorrow at the waywardness of the service minded. But through the concept of reconciliation we can cut the head back on its long severed body. We will thereby see that all acts of brotherly love are only so because Christ first loved us and gave Himself for us. All human acts of reconciling love should be seen in this divine perspective. Again, how much those concerned with evangelism and missions can gain from the loving and practical techniques which have evolved through our service programs.

Let us therefore put aside these negative "hands off" attitudes and know that Christ, the Lord and Giver of life is not one to be ashamed of and that His fellowship is missionary at its heart. We shall thus restore new life to our foreign missionary enterprise and bring a new depth of reconciliation and mission into our service work. We should reflect the boldness of these words of Paul in every aspect of our mission, "For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek."

Our New Friends Central Office Building

The Friends Central Offices will move out to the new building on Quaker Hill within the next two weeks, exchanging the old offices at 101 South Eighth Street in Richmond for the large new building out in northwest Richmond at the end of Quaker Hill Drive. The new offices, patterned on the Williamsburg style of architecture, were started last summer, and the building is now in the process of being completely finished. Two local firms, V. H. Juerling and Sons and R. W. Clinton and Associates served, respectively, as contractor and architect. The building committee, headed by Glenn Switzer, included Elwood Meredith, Clayton Terrell, Russell Heaton and George Scantland, with Ernest Lamb as director of fund raising.

The cover sketch shows the front door of the new building, with lamps on each side that are a project of the Junior Yearly Meetings of the Five Years Meeting. Within the new building are a number of rooms furnished in memory of some Friend active in the work of the Five Years Meeting. Among these are: *The American Friend* room, given in memory of Rufus M. Jones by Mary Hoxie Jones of Philadelphia; the office of the General Secretary, given in memory of Lucy Matchett by James C. Matchett of Chicago and the Lucy Matchett Memorial Fund; the Bookkeeper's room, given in memory of Louis B. Campbell by Emma Campbell of Richmond; the Promotion room, given in memory of Ruby Lamb by Ernest Lamb of the staff; the Board on Evangelism and Church Extension room, given in memory of Frank Dell by friends and relatives of Frank Dell of California; the Board on Peace and Social Concerns room, given in memory of Elbert Russell by family and friends of Elbert Russell and the St. Petersburg Meeting in Florida; the Children's Editor room (Board

of Christian Education), given by Millard Markle in memory of Nellie Markle, of Richmond; the Quaker Men's room, given by the Carnation Milk Foundation; the Lending Library, given by Mrs. William Wade Hinshaw in memory of her husband; and the photographic darkroom, given by Edward A. Nusbaum of Richmond. The large United Society of Friends Women's room which fills the downstairs south wing will be furnished by the U.S.F.W. Other memorial gifts are being considered by Friends and Friends groups.

The address of the Friends Central Offices, after May 1, will be: 101 Quaker Hill Drive, Richmond, Indiana. The telephone number will be 25371.

Philadelphia Yearly Meetings Unite

Philadelphia Yearly Meeting of Friends (Race Street) and the Yearly Meeting of the Religious Society of Friends of Philadelphia and Vicinity (Arch Street) united under the name of Philadelphia Yearly Meeting of the Religious Society of Friends at the recent sessions of the Yearly Meetings March 25-April 1.

After 128 years of separate existence, the Yearly Meetings joined together under a common book of Christian Discipline.

A portion of the uniting Minute prepared by the Arch Street Yearly Meeting reads: "Let no one of us be satisfied with any verbal statement; no words can express the infinite love of God to us. Let us heartily rejoice in the strength of our salvation. If Christ be crucified in us, we cannot help loving our brothers, whether or not their words are identical with ours. Together we follow Jesus, and we are not afraid, humbly aware that we are engaged in a spiritual pilgrimage. Christ is the bridge, He Who is the Son of God and the Son of Man. Many of us who have for longer or shorter periods been members of united meetings feel that . . . in the united Yearly Meeting also, we shall experience a great blessing. . . . We are called to remember and nurture our relatedness to other groups of Friends, the Conservative Wilburite ones as well as the Friends General Conference, the Five Years Meeting, and the independent meetings."



Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Singing Among Strangers, by Mabel Leigh Hunt; J. B. Lippincott; 213 pages; \$3.00.

Singing Among Strangers is a beautiful portrayal of the courage with which a Latvian family faced the tragedies and hardships of displacement from their beloved home and country. Mabel Leigh Hunt, well-known Quaker writer of children's stories, has written this book for twelve to fifteen year-olds; yet adults too will be enriched by this deeply moving and sympathetically told story.

The lovely folk customs, songs and festivals woven into the story are authentically Latvian. The author has felt her way into the spirit of her Latvian friends and learned from them, and furthermore has added the fruits of her own research.

Readers of this book, remembering that hundreds of refugees still wait for someone to care and sign assurances for them, will be helped to think of these refugees as persons, each with memories of better days and with hope that a new chance will be given him to live again. The feeling common to emigrants who have been given that chance is expressed in *Singing Among Strangers* where the emigrating family is enroute to America. In the ship's paper, com-

plied by the refugees aboard, is written: "We trust our future to America. We will serve it, and in that service we shall also be serving Latvia, which is alive in our hearts. So do we go among strangers, singing in gratitude and hope, weeping in memory and homesickness. Be good to us, strange country."

Marie A. Ferguson

* * *

Water Ouzel and Other Poems, by William H. Matchett; Houghton Mifflin Co.; 57 pages; \$3.00.

This singing and lustrous volume finely avoids what Max Eastman calls "the Cult of Unintelligibility." Mr. Matchett wishes to communicate and to share; he speaks from the heart and through the senses, with lucid reason, and so we feel and see his experience and become one with it. That, in an age when it is too often assumed to be a virtue if we conceal our inner poverty under outer incomprehensibility, is an affirmation.

Mr. Matchett knows his craft and practices it as an artist should. And beyond mere technical excellence, he has rich sensuous vision that comes from his living force as a man. Of the falling magnolia petals he says:

Each ravished ivory bud
Drops tarnished petals of
blood . . .

Or he writes:

The grass is short and newly
yellow-green
That feathered then fawn-

tawny in the moonlight. He feels, too, with delicate grave sympathy and fine richness the poignance of the human heart, as in the strong, beautiful "Aunt Alice in April"

Mr. Matchett is at his best in his richly sensitive realizations of things in nature — the flower, the bird, the sea, the hills; or in his rich yet restrained sympathy with simple human hearts in grief or glory. He is strong also in his dealings with diseased hearts, the complex souls that have fallen into the darkness — "Visiting Poet" is the finest portrayal of the sick half-genius of Dylan Thomas that I have seen. But in general he is more the poet in his direct sensuous realizations of tangible things than in his interpretations of them into a philosophical pattern. In this book he does not see life steadily and whole; he sees it by brilliant flashes.

It is a good year that gives us such a clear, strong, singing, lustrous book. Mr. Matchett is a young poet; he has already found the affirmations of clear form and rich sense-realization. I trust that now, without ever crushing these virtues under weight of didacticism, he may find in his brilliant coming years an inner spiritual certitude that shall shine through all his work, infusing it with that coherence of affirmation which, beyond the clouds of our present secular nihilism, gleams timeless as the dawn that is forever.

E. Merrill Root

MAHATMA GANDHI

By nature he was scantily endowed,
Scrawny, unprepossessing his physique.
There were a thousand obstacles to shroud
With fog of failure every road he'd seek.
Trumpets of ridicule and scorn were loud.
Reporters showed him up, a loin-clothed freak,
Who lived on fruit and goat's milk while he plowed
His way of peaceful protest, stark and bleak.

How staunch a soul was housed in his brittle frame,
How strong a love was rooted in his breast!
Now all of India garlands his deathless name
And tries to put non-violence to the test.
His love for man escaped all boundaries.
His frail hands pulled a nation from her knees.

—Lucia Trent.

SINCERITY

Understanding is the greater part
Of every giving, every loving heart:
It will not—and it cannot ever—grow
In hearts that only beat for outward show.

—Rhoda M. Crowell.

SYLLABLE

Without an amplitude of talk
That overflows all bound,
Man were a brute and wisdom's walk
A treadmill round.

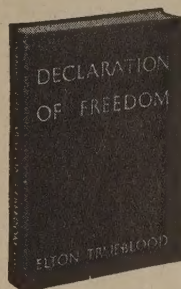
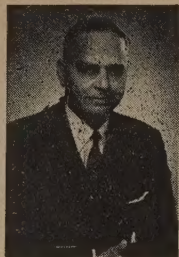
But if the vocal flood could stop
For a momentary while,
In bated hush where a pin's drop
Would echo a mile,

A Syllable to render speech
Superfluous might fall,
As lightly as a bird, in reach
Of one and all.

—Lori Petri.

RHYTHM OF SILENCE

I hear the voice of God in solitude,
When harshness, noises, sounds do not intrude.
Then often to new heights my heart is stirred
To listen and to heed His gracious word.
All worries, fears, and phantoms find release
When silence gives tranquility and peace.
In silence, rhythm girdles like a span
The universe and His creation, man.—Stella Craft Tremble



FRIENDS BOOK AND SUPPLY HOUSE

101 S. 8th St., Richmond, Indiana

Just published: ELTON TRUEBLOOD'S Positive Answer to Communism DECLARATION OF FREEDOM

As a rallying cry to the defense of values vital for our survival, and as a democratic manifesto this book is of prime significance. It is affirmative, full of much needed ammunition and encouragement. Responsibility, declares Dr. Trueblood, must take its place beside freedom and equality as one of the main-springs of our society. He states our freedoms and equalities, shows where our responsibilities lie. Here is a true DECLARATION OF FREEDOM for every Christian, every citizen.

\$1.50

Toward Political Responsibility, by Cecil E. Hinshaw; Pendle Hill Pamphlet No. 80; 35 cents.

In this pamphlet, Cecil Hinshaw shows how essential it is for the spiritually-motivated individual to participate actively in political and socio-economic areas. He does not minimize the difficulties and distresses of uniting political responsibility with ethical ideals, but he believes these two aspects of our lives are inseparable.

A new world must be built out of the present age, and success is measured not by fulfillment in our lifetime but by the release of a new energy, by a "faith that lifts men from paralyzing pessimism," by greatly magnified vision. Already the birth pangs of a new world are seen in colonial unrest and the rise of colored people everywhere, as well as in the new economic structures being born. But greater than any other movement will be "the abandonment of military power as an instrument of international policy."

Friends do well to remember that our pacifism is based, historically, on the conviction that, like

Fox, we should live "in the virtue of that life and power that takes away the occasion of all wars."

William Q. and Mildred Hale

* * *

Our Brother the Sun, by Basil Burwell; Hermitage House; 353 pages; \$3.75.

Shortly after the Civil War in the United States, a golden-haired giant of a man appeared in a South American country, was hailed as the Golden One—a long awaited god—and led a revolution against the country's dictator oppressor, Montenegro. Though the life of the Golden One, Cleon Brown, had been surrounded by violence, he achieved his own particular victory, after the failure of the revolution, as a man of peace.

The author, a Friend, has included much of his own philosophy and the book contains many very well-written thoughts. However, because of the numerous characters and the over-thoroughness with which the story is told, the plot becomes involved and tedious in the first half of the book.

Joanne Hill

Authors and Reviewers

The literature section in this issue consists of books by Friends reviewed by Friends. *Singing Among Strangers*, by Mabel Leigh Hunt, who recently became a member of First Friends Meeting in Indianapolis, is reviewed by Marie Ferguson, Secretary of the Evanston Meeting of Friends. The Meeting has sponsored a Latvian D. P. family. *Water Ouzel*, a book of poems, is by William H. Matchett, the son of James C. Matchett of Chicago, who has been very active in the Five Years Meeting. The reviewer, E. Merrill Root, is our editor of poetry. The Pendle Hill Pamphlet, *Toward Political Responsibility*, was written by Cecil Hinshaw at Pendle Hill before he went on his world tour. The reviewers, Bill and Mildred Hale of Hagerstown, Indiana, have also spent some time at Pendle Hill. The review of Basil Burwell's novel, *Our Brother the Sun*, was written by Joanne Hill, a member of the Friends Central Offices Staff in Richmond.

Correspondence

Praise and a Suggestion

To the Editor:

I have just read your "Quakers and Lent" (*The American Friend*, March 24) with great appreciation. It has made me feel better! The current issue of *The American Friend* is very interesting and informing. It should be graded "A plus."

Perhaps it is a small thing to many, but to me the capitalized pronouns referring to Jesus are to be commended, and that right heartily. I like my Old Testament revised and published by Jewish scholars because it capitalizes all pronouns which refers to God. I wish our editors of the Revised Standard Version had done the same.

Albert L. Copeland
Monrovia, Indiana

* * *

Stassen's Appointment

To the Editor:

I was quite overjoyed to see Stassen get cabinet rank for the purpose of studying ways and means to implement disarmament. I hope Friends will respond to his TV appeal for comments and suggestions.

Imre Domonkos
Oberlin, Ohio

* * *

Friends' Lack of Fervor

To the Editor:

I fear Friends are dying for want or lack of the evangelistic fervor which characterized our society at its beginning. I am appalled at the smug content with which we leave the field to the other so called holiness groups who grow, while we grow constantly smaller in number at a time when our message is needed as much or more than at its beginning. Having given all the best years of my life to pastoral and evangelistic work, I must say, though it sounds harsh, that I feel we have "settled down in the world" and have only the history of the past to recommend us. Let us have a general revival.

Clyde W. Likes
Grand Junction, Colorado

* * *

Speaking Frankly

The following extract is from *The Guardian*, a Christian weekly journal edited and published in Madras, India.



Credit: John Stratton

Students Visit Plainfield Meeting

After meeting for worship at Plainfield, Indiana, a group of Earlham College students talk with some local Friends on the steps of the Meetinghouse. Left to right are Glen Hathaway of Hazelcrest, Illinois; Jim King of Earlham College; Percy Thomas, pastor of the Plainfield Meeting; John Thomas of West Hartford, Conn.; John Allen of Park Ridge, Illinois; Barbara Frost of Glenview, Illinois; Marjorie French, Dean of Women at Earlham College; Schuyler Elsbree, Walingford, Pa.; Norval Reece, pastor of Hadley Meeting; and Shirley Walter of Danville, Indiana. Earlham College students had conducted the meeting for worship at Plainfield on the morning the picture was taken. A similar scene will take place in many Friends meetings on April 24, when National Christian College Day is observed. Several Friends Colleges are planning student delegations to Friends Meetings in the area which the College serves.

"A common complaint with Christians in many churches all over the country is that there is not enough real fellowship in the church. . . . It would be foolish to expect perfection in all Christian groups; differences there will be and disputes will be always with us. They were there in the days of the Apostles. . . . But apart from open quarrels, what is more dangerous, because it is subtle in its effects, is the existence of suspicions and dislikes which are never spoken of openly but are allowed to undermine fellowship, render work ineffective and eat slowly into the vitals of a church or Christian organization. . . .

The failure to be frank is a common sin in the Church. . . . To speak frankly is not to call each

other names, but express one's doubt openly so that understanding may be established. It is considered good manners to be polite and friendly with those we suspect and dislike but this is not always done with love, and there is no desire really to clear the suspicions. Such manners may do for the drawing room and may be excellent in diplomatic circles. But it is not enough for the Christian. Not only is he expected to be polite to one he suspects to be his enemy, but to speak out his thoughts and try to restore the spoilt fellowship. . . . Much more fellowship would be possible if Christians would be more frank than they are with one another and have fewer mental reservations."

The Sunday School Lesson

By Russell E. Rees

May 15

Uzziah's Strength and Failure

II Chronicles 26:3-5, 10, 17-21

We have witnessed during the last half of the twentieth century the rise of the state at the expense of economic, educational, social and religious interests. This ascendancy of the state has taken various forms, but it has appeared as fascism, nazism, communism, militarism and statism. Whenever the state attempts to make itself supreme, to still the voice of constructive criticism, to silence the voice of conscience as expressed through religion, it is, we believe, making plans for its own funeral. It is in the light of this perennial question that the lesson for today must be studied. Uzziah came to the throne of Judah at the age of 16 and he ruled for fifty-two years. When he began his reign, he gave promise of being an effective king. But with his successes he became arrogant and proud, and finally came to ruin upon this rock of the relationship between "church and state."

First his virtues as recorded here: he was greater in peace than in war, as he encouraged the development of agriculture, the extension of services to the common people, the revival of religion and the encouragement of moral behavior on the part of the nation. After the death of Zechariah, his advisor, his relationship with the religious leaders deteriorated. His final act of arrogance was to enter the sanctuary of the temple and prepare to offer the sacrifices there, which it was the prerogative of the priests to do. Conflict arose at once, and the priests forcibly ejected him from the temple.

This may seem to be making a mountain out of a mole hill, but beware when the state lays a heavy hand upon religion. The freedom of religion is a concession wrested from the hands of arrogant rulers by a determined minority. It can be preserved only by diligence and courage.

The question was being debated at the time of Jesus, and the test question used to trap Jesus was, "Is it lawful to give tribute to Caesar?" to which Jesus gave his reply, "Render to Caesar the things that are Caesar's and to God the things

that are God's." In the light of this statement, it needs to be repeated that the church and state are not enemies of one another, but that they hold the welfare of society in a state of tension, which is healthy and wholesome. Danger arises when Caesar tries to take over for God, or when the priests try to take over for the state.

The history of Israel is a record of corruption entering in by the twin gates of politics and religion. In Israel it was both priests and princes who were continually accused by the prophets of corrupting the nation. No state is to be trusted to rule well without the constraining hand of religious insight and evaluations. But I hasten to say that no religion can be trusted to assume the responsibilities of government, without certain civil restraints. Caesar and God are, as Jesus saw, partners in the vast enterprise of providing the good life for all people, and neither can be allowed to abdicate his responsibility.

Question: 1. What sign do you see today of a dangerous encroachment by the state upon religion in America?

May 22

Hezekiah Attempts Reconciliation II Chronicles 30:1; 6-13

For a complete study of Hezekiah, one should read the accounts in II Kings, chapters 18 to 20, and the contemporary record in Isaiah, chapters 36 to 39. The lesson from Chronicles is from a much later source, and needs to be balanced by the earlier accounts. It is commonly agreed by the three sources that Hezekiah was a "good king" according to the frame work in which all the rulers are judged.

Specifically, his peace time activities included encouraging agriculture and trade, thus bringing prosperity to the nation, the building of a water system which guaranteed adequate water during a siege, the alliance with Egypt which Isaiah opposed and the futile attempt to reunite the two parts of the nation, Judah and Israel.

The subject matter of this lesson is the attempt to reconcile the severed nation. To accomplish this he sent letters to the northern tribes, as well as the southern, inviting them to a religious festival at the

temple in Jerusalem. He called them to return to the worship of the God of Abraham, Isaac and Jacob. His efforts were a sad failure. Most of the tribes laughed at him, being suspicious of his efforts, and suspecting that it was a sly trick to get them under the power of the southern kingdom again.

From our vantage point we can say, "Tragic little Israel and Judah, bickering among themselves, wasting their strength on little hostilities, until they died of the poisons of division." But could we not also have said until recently, "Tragic Protestantism, wasting your strength on divisive arguments and competition, until the world comes down about your ears." Are we bold enough to say, "Tragic little Society of Friends saying, we prefer to die by ourselves than to live with our friends." Or can it be said, "Tragic America attempting to 'go it alone' in a world which must learn to cooperate or die."

The atomization of the materials, thus making possible the dreaded bombs is not our major threat today. It is rather the atomization of society, breaking the world up into fragments, and then setting the fragments at each other, that is the real menace to our lives. Pandora's box of furies has been released upon the world, and we battle not, against flesh and blood, mere physical challenges; These we can master with our science and technology. We battle against the furies of suspicion, tradition and position.

When Woodrow Wilson pled with the Prime Minister of England and France for the League of Nations after the first world war, Clemenceau is said to have remarked, "He talks like Jesus Christ." Is that what one must *not* do? Are we to say of all efforts to reconcile and heal that they are silly and idealistic?

Hezekiah played his scene upon a little stage in a far off time. But the implications are much the same today. The problem of the world is a problem of division and suspicion. The ministry of reconciliation must be carried on by those who believe in "one world, indivisible, with liberty and justice for all."

Questions: 1. Is religion a healing and uniting force in the world today? What effect do you think the World Council of Churches will have upon international difficulties?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Berlin Friends have advised that sending of packages in the East Zone of Germany be discontinued for the present, because of new and drastic regulations of the East Zone government. Meetings which had accepted names of Friends under the Friend-to-Friend food package project of 1947 have already been notified.

* * *

Allen and Helen Hole, professors at Earlham College and well-known Friends, will spend the coming year in France teaching at College Cevenol, Le Chambon, with Andre Trocme, a French pacifist who has travelled much in this country. They and their children will take with them a letter of introduction to French Friends from the Friends World Committee.

* * *

Hallam Tennyson, great grandson of the poet and member of London Yearly Meeting, is now in this country for a month's visit, and is appearing before Friends groups, schools and colleges in the east. He has just published *India's Walking Saint: The Story of Vinoba Bhave*, which will soon be reviewed in *The American Friend* by Cecil E. Hinshaw, who met both Hallam Tennyson and Vinoba Bhave on his recent world trip.

* * *

Dorothy Pitman, Friends teacher in Africa, has begun her furlough in the United States. One of her first meetings with Friends since her return was on April 12 at the Spring Conference of the Women's Missionary Union of Iowa Yearly Meeting, held at William Penn College. She will bring a fresh report on the Friends Africa Mission to the annual Mission Board Sessions held April 18-22 in Richmond, Indiana.

* * *

Samuel Marble's testimony against U. M. T. and further militarization which appeared in *The American Friend* for Mar. 24, has been reprinted by Wilmington Yearly Meeting. The Service Committee of the Yearly Meeting hopes to distribute 2,000 copies of the Wilmington College President's testimony among Wilmington Friends; it will be sent out with the next Wilmington Yearly Meeting newsletter.

* * *

Pendle Hill Summer School will be held from July 1 to July 29. Courses offered will include Representative Thinkers, taught by Martin Foss; A prophetic Analysis of the American Scene, by Milton Mayer; The Testimony of the Society of Friends and World Religions, by Howard Brinton; Great Ideas of the

Bible, by J. Calvin Keene; and Politics and Religion, by Horace Alexandar. Total cost of the summer term will be \$140. Application should be made to Pendle Hill, Wallingford, Pennsylvania.

* * *

The talks given by two well-known Whittier College alumni, Richard Nixon and Jessamyn West, at the College last year have been published in the Whittier Bulletin. Richard Nixon's address concerns American foreign policy in Asia, together with a note on Whittier and the small Christian college. Jessamyn West's talk contains delightful reminiscences of her childhood friendship with the Nixons and her later experiences at Whittier. The pamphlet can be obtained by writing the College at Whittier, California.

* * *

Clyde Allee, well known Quaker and scientist, died suddenly in Gainesville, Florida, on March 18. He was the husband of Marjorie Hill Allee, who died in 1945, a recognized author of children's books and especially Quaker books for young people. The notice of Clyde Allee's death on page 131 of this issue was written by his mother, Mary Newlin Allee, who at the age of ninety-eight still lives on the home farm where she was born and where she and John Allee raised their four sons.

* * *

O. Herschel Folger of Greensboro, North Carolina, will conduct a special training course at Guilford College this summer on "Principles and Practices of Pastoral Work." Held from June 1 to August 2, the course will deal with various aspects of ministerial work as it relates to Friends Meetings. Herschel Folger, a widely-known Friends minister, is now pastor of the Friends Meeting at Greensboro. His recent North Carolina Yearly Meeting lecture has been published as a pamphlet, "Honoring Our Heritage," available from the Yearly Meeting.

* * *

The Women's Society of Springfield Friends Meeting (Wilmington Yearly Meeting, Ohio) have compiled a cook book, "Quaker Country Cooking." Recipes from sixteen Meetings of Wilmington Yearly Meeting are included. This is the first Quaker cook book in the area since the Wilmington one in 1898 and the Martinsville one in 1910. The cook book is now ready for the printers and will soon be put on sale locally, at Wilmington Yearly Meeting, and if any are left, at the National U.S.F.W. meeting in Wilmington in 1956. Orders may be sent to Lucille F. Hadley, Clarksville, Ohio.

Woolman Hill, a new Quaker Center near Deerfield, Massachusetts, has just published a brochure giving its services and facilities. Established as a religious and education center to foster, strengthen and develop Friends testimonies, Woolman Hill has been run experimentally by the regional American Friends Service Committee for six months to demonstrate its suitability. John Kaltenbach is chairman of the Board of Directors for Woolman Hill and would welcome inquiries from Friends interested in its services. Address Woolman Hill, Deerfield, Massachusetts.

* * *

A new church school unit is to be built at Minneapolis, Minnesota, as a memorial to Edgar Worrall. The last project Edgar Worrall worked on before his death on March 18 was this proposed building improvement program, and because of his many years of consecrated service, the Trustees of Minneapolis Friends Meeting recommend that the new unit be built in his memory. Additional space is needed because of an increasing Church School enrollment, and the Monthly Meeting has approved a building program that would provide five new permanent class rooms. Richard P. Newby is pastor of the Minneapolis Meeting.

* * *

Victoria Hannush, who served as principal of the Friends Girls School in Ramallah, Jordan for ten years, is now in Kessler Institute, West Orange, New Jersey, with a paralyzing illness. Friends remember Victoria Hannush as a gentle and able leader who spent most of her life at the Girls School as pupil, teacher or principal. She studied at Columbia University, graduating afterward from Earlham College in 1934. Friends and Ramallah students in this country urge that those who know Victoria Hannush write to her during the six to nine months she must be at the Kessler Institute.

* * *

Nancy Hamilton Parsons of Thorn-ton, Indiana will be the director at the first, experimental Junior Camp to be held at Quaker Haven this summer by Indiana Yearly Meeting. The camp will be limited to seventy-eight youngsters of 5th and 6th grade age, and is scheduled for June 22-26. Because this is their first camp, the Junior Camping Committee has arranged a planning and training session for leaders and counsellors, which will be held April 23 at Munice, Indiana. Ruth Day, Christian Education Director of North Carolina Yearly Meeting, will lead this training session. R. Furnas Trueblood is chairman of the Junior Camping Committee.

George School, the Friends school in Bucks County, Pennsylvania, has announced an affiliation with College Mixte Coulommiers, France, one of the few boarding schools in that nation. George School also has an active affiliation with Jacobi Gymnasium for boys and Gertraudenschule for girls in Germany, and is the only American school to affiliate with both French and German institutions. Seven hundred American schools are now joined to counterparts in Europe and Asia through the School Affiliation Service of the American Friends Service Committee. George School was one of the earliest to join, and has not only exchanged students and teachers, but held overseas summer work camps at the German schools.

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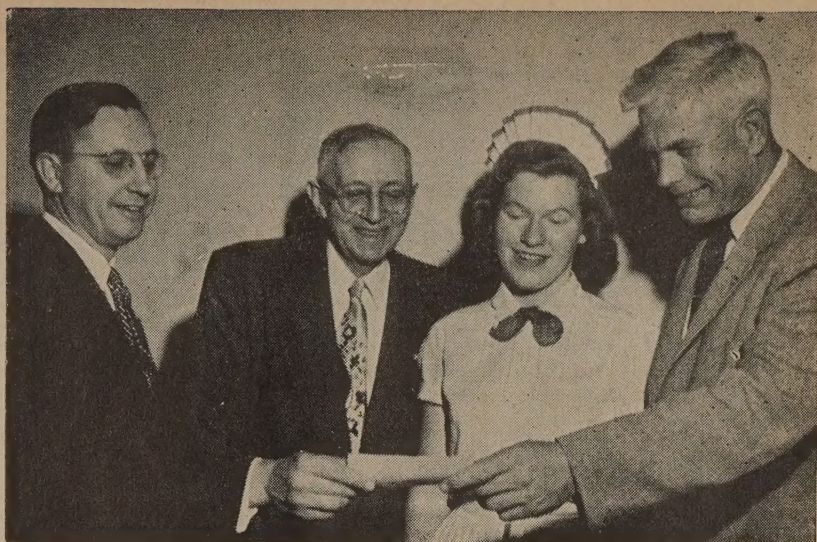
Norman Cousins, Editor of the *Saturday Review*, working through Hiroshima Peace Center Associates, has arranged to bring twenty-four young women, who were disfigured by the A-bomb at Hiroshima, to New York for plastic surgery. These "Hiroshima Maidens" have been living cloistered lives in a voluntary community. Their proposed trip has received much publicity in the American Press. It is expected that the girls will spend their first two weeks at Pendle Hill with some Nisei and experienced Japanese residents to help them adjust to America. It is hoped that the girls may be placed in Friends homes for the eight to twelve months that they must remain in America while the plastic surgery is being performed at Mt. Sinai Hospital in New York.

* * *

R. Ernest Lamb of the Friends Central offices visited in North Carolina from April 2 to 10. He spoke at Deep River Quarterly Meeting, and then spent a week at Oak Hill. He represented the Five Years Meeting at a Ground Breaking Ceremony on April 3 for a new building at Oak Hill, and held a radio ministry each morning during the following week, as well as speaking on April 3 and Easter Sunday and at each evening service. Ernest Lamb's itinerary during the last two months has included visits to Carmel and Anderson Friends Meeting in Indiana, Sugar Plain Quarterly Meeting in Indiana, a week of services at Azalia Friends Church in Indiana, Portland (Indiana) Quarterly Meeting, and a week of services at Leesburg, Ohio.

* * *

Dorothy S. Starr of Canada and Stephen Cary of the American Friends Service Committee national office in Philadelphia spent two weeks in April in British Columbia, conferring with Friends over the future of Friends' work with the Sons of Freedom Doukhobors. The counselling and reconciliation work among the Doukhobors, so well begun by Emmett Gulley, has been partially suspended by the resistance of the Sons of Freedom



Carl Nelson of Whittier, California, local Quaker Men president (left) hands to Fred Gavitt, California Quaker Men president, more than \$4000 given for construction of the Granada Heights Friends Church at La Mirada by guests of Merritt Votaw (next to Nelson) at a dinner in Whittier First Friends Church. Looking on is Nancy Dawson, one of a score of singing waitresses at the dinner.

Doukhobor group to Emmett Gulley since his appointment as advisor to the government of British Columbia. It is hoped that Dorothy Starr and Stephen Cary can explore the further possibilities of Friends work in this concern. Dorothy Starr is editor of the *Canadian Friend* and represented the Canadian Friends Service Committee. Stephen Cary is head of the American section of the A.F.S.C.

* * *

Sina M. Stanton, working with a small committee of Washington Friends, has prepared a statement on Dr. Edward U. Condon, the eminent physicist and former Director of the National Bureau of Standards, who, during his residence in Washington, D.C. was an active member of the Friends Meeting of Washington and continues to hold membership there. The statement describes his four security clearances and his resignation as research director of the Corning Glass Works because of the effect of the long-drawn-out clearance difficulties. Washington Friends have stated: "That this is the situation of one of our members in whom we have great trust and who we feel is not only loyal to his country but anxious to make what contribution he can to the peace of the world, should, we think, make all Friends take a close look at our loyalty-security program to see if it is accomplishing its objectives and if it respects individual integrity and freedom."

* * *

Wilmington College has leased its tract of land in Uinta County, Utah, to the Phillips Petroleum Company. The land was willed to the college by the late Walter Woods in the 1930's. Howard H. Thorne, Chairman of the Board, called

a special meeting of that body to discuss leasing the land.

Friendly Fellowship

WHITTIER, CALIFORNIA—Putting to work the Parable of the Talents, Merritt Votaw of Whittier California, showed how to increase his gift for a new church more than twenty fold.

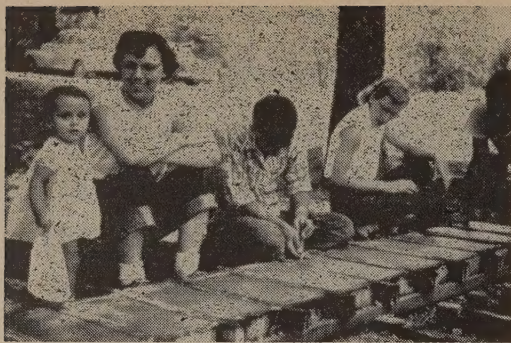
Merritt Votaw customarily supervises the serving of dinners for Quaker Men meetings and for the March Meeting he got the idea of serving the dinner without charge but with the stipulation that each diner donate \$5 or more to the building fund for Granada Heights Friends Church in La Mirada, a fund which was \$7500 short of its goal. The invitation was expanded to include women as well as any guests from other meetings, and two days before the dinner all 350 tickets had been taken and more than \$3000 turned in as donations. (See picture.)

Then to make it even better, after the meal was eaten, Pastor Verl Lindley's appeal for additional giving was answered by a shower of more than \$1000, leaving less than \$3500 to be raised and causing Verl Lindley to remark that not only would construction start very shortly but that Friends would be able to dedicate another unencumbered Meetinghouse.

Robert Poor.

* * *

CHICAGO, ILLINOIS — Chicago Friends Meeting had the opportunity of hearing a very instructive talk on India by Amiya Chakravarty on March 27. He is an Oxford Ph.D. and has been associated with Tagore as literary secretary and with Mahatma Gandhi on his tours of reconciliation between Hindu and Moslem



Second Work Camp Held Among Oklahoma Indians

The scene from the 1954 work camp in Oklahoma above shows some campers and neighbors gathered around the forms used to make concrete

blocks for the loom-house at Seneca Council House. Left to right are little Jeannine Schmidt from the community, Lois Jordan, (one of the directors) Sidney Schmidt, putting his initials in a block; Dorothy Stratton of Knightstown Meeting in Indiana; and Ronnie Hinshaw of Jericho Meeting in Indiana.

A work-camp among the 300 Kickapoo Indians living near McLoud, Oklahoma, is being sponsored this summer by the Young Friends Department of the Five Years Meeting. Last summer, more than thirty Young Friends from all over the United States spent some time at the workcamp at Council House, Oklahoma, which was both to the community and the campers a very worthwhile venture.

Emma Hill Hadley.

In the Larger Circle

An editorial by a small town Iowa editor urging that the atom bomb be thrown away was reprinted recently by the *Des Moines Tribune*. The editor, Donald A. Norberg of the Monroe County News, wrote: "The world is suffering, among other things, from nuclear nerves. The disease originated with the creation of the atom and hydrogen bombs. The victims are the United States of America and the Union of Soviet Socialist Republics. The major victims . . . have two big worries—making attacks with atomic weapons, and receiving them. Presumably Americans are troubled most about the prospect of making atomic attacks because Americans are Christians and they have a Commandment between them and the destruction of God's children—even God's children living in Russia or Red China.

"The Russians, not being Christian, are not hampered by the Commandment. Neither, however, do they have its spiritual incentive. And the cure for nuclear nerves is essentially a spiritual process. It calls for greater courage than man has within himself—courage to throw the bombs away, courage to make them useless—courage to make no more of them. Communists can't have that kind of courage. Christians can. . .

"What the News advocates, you can say, is the approach of the pacifists, the socialists, the do-gooders, the weak, the cowards, the dreamers. What the News advocates, you can say, will simply invite atomic attack. . . You can say all that. But . . . what we would lose in material power we would more than re-

cover in spiritual stature. Our words for peace, which aren't impressing the rest of the world much, would be matched by deeds which would have tremendous impact and build friendship based upon love and respect. We could invest our time and abilities and money in feeding the hungry, housing the homeless, clothing the naked, healing the sick, teaching the ignorant, making all men everywhere conscious of individual dignity and of their destinies as beings made in the image of God.

"Sure, we could die doing it—we could be blown to pieces doing the right things. But there's every indication that we can die by the millions any minute doing the things which violate the principles of Christianity. Like life, death should have a decent purpose. . .

"We can cure ourselves and help cure the world of nuclear nerves not by destroying our enemies with the bombs, but by destroying our bombs."

Plans for the workcamp include work on repairing the Friends Meetinghouse and improving the grounds, running a part-time day camp for younger children, helping one or two Indian families paint their homes, painting the

cover in spiritual stature. Our words for peace, which aren't impressing the rest of the world much, would be matched by deeds which would have tremendous impact and build friendship based upon love and respect. We could invest our time and abilities and money in feeding the hungry, housing the homeless, clothing the naked, healing the sick, teaching the ignorant, making all men everywhere conscious of individual dignity and of their destinies as beings made in the image of God.

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Kickapoo Indian Community House, and visiting among Indians, as well as hearing speakers, to learn more about the people of the area.

A special event of the summer will be a visit to the week-long national Indian Festival at Anadarko. The Kickapoo Indians are noted for their tenacious clinging to their old traditions.

Leaders of the six week work camp will be Allen and Carolyn Smith Treadway. Both are Earlham College graduates (Carolyn will graduate this June); Allen will complete his I-W service at Indianapolis General Hospital just before the camp begins. Campers may come for all or part of the July 11-August 19 period. Write Harold Smuck, Young Friends Department, 101 South Eighth St., Richmond, Indiana, for further information.

BIRTHS

ASKREN—To Gene and Cora Garber Askren of Richmond, Indiana, a daughter, Barbara Ann, on March 25.

BEIHL—To Eldon and Martha Beihl of Wabash, Indiana, a daughter, Marilyn Kay, on March 1.

DALE—To Lewis and Leah Dale of Wabash, Indiana, a son, Phillip Lynn, on February 28.

DILLON—To James F. and Beverly Parson Dillon of Bangor Friends Meeting, Union, Iowa, a daughter by adoption, Marla Kay, on February 25.

KESTER—To Lowell and Edna Kester of White's Institute at Wabash, Indiana, a son, Karl Byron, on February 23.

ROBINSON—To Elburn and Martha Robinson of Wabash, Indiana, a son, Gregg Rene, on June 23, 1954.

ROSS—To Doyle and Shirley Ross of Ft. Knox, Kentucky, a son, Steven Doyle, on February 3.

ROUCH—To Mark and Phyllis Rouch, formerly pastor of Friends Meetings, Worcester, (Mass.), a daughter, Catherine Alethia, on February 26.

SIMON—To Stephen and Irma Jones Simon, a son, Andrew Warrington, on March 15, at Baltimore, Maryland.

TRUEBLOOD—To D. Martin and Margaret Trueblood of Gwynedd, Pa., a son, Peter Martin, on March 17.

AUGUST 20TH—28TH 1955, inclusive

Quaker Seminar at Camp Neek-aunis, Waubaushe, Ontario, Can.

Leaders—Robert Davis of Woodbrooke, England, and others.

Subjects — "Quaker Faith and Practice"; the New Testament; Prominent Quakers.

Address enquiries to the Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Ontario.

DEATHS

ALLEE—Warder Clyde Allee, on March 18, in the Alachua General Hospital in Gainesville, Florida. Head of the biology department at the University of Florida, he was an internationally prominent zoologist. Born of Quaker parents, John W. and Mary Newlin Allee, he became a birth-right member of the Society of Friends June 5, 1885. After graduating from Bloomingdale Academy (Indiana) in 1902 he taught three terms of school before entering Earlham College, from which he received his B.S. degree in 1908. He received M.S. and Ph.D. degrees from the University of Chicago and an L.D. from Earlham in 1940. In the years before he joined the University of Chicago faculty in 1921, he taught in the University of Illinois, Williams College, University of Oklahoma, Lake Forest College, University of California, and National Summer School at Logan, Utah. He was instructor at the Woods Hole, Mass. laboratory in the summer from 1914 to 1921 and had spent most of his summers there since.

Clyde Allee and Marjorie Hill were married on September 4, 1912. Three children, Warder, Molly and Barbara, were born to them. Ten year old Warder lost his life in a traffic accident in 1923. Their Chicago home always held a quiet and friendly welcome to students, faculty, a host of friends and fellow workers in many projects for the betterment of mankind and international relations. Clyde Allee was helpful in establishing the 57th St. Meeting in Chicago, which he and his family faithfully attended. They were enthusiastic workers for the American Friends Service Committee.

In 1930 Clyde Allee was stricken with a rare spinal malady which finally left him completely dependent on a wheel chair. But he faced his daily tasks and the world with courage and optimism, even after the death of his wife a well-known writer, in 1945. He would have retired in June at the age of seventy years, but he was looking and planning ahead for new fields of work. He had written several books, delivered many lectures, and was a member of numerous professional organizations.

In June, 1953, Ann Silver of Montreal, Canada, long a leader in Y.W.C.A. work and Clyde Allee were married in Chicago at 57th St. Meeting. His death came unexpectedly after a brief illness. He is survived by his wife, Ann; his mother; two daughters, Barbara Angell of Springfield, Pa. and Molly Barth of Oslo, Norway; four grandchildren and two brothers, Hermon M. and Foster C. Allee of Bloomington, Indiana.

GIFT—Gertrude Gift, on February 13, at the home of her daughter, Virginia Mekeal in Redwood City, California. She had spent her entire life in Wabash, Indiana, except for the last few months in California. She was born January 7, 1878, in Wabash, the daughter of Joseph and Beulah Sheridan Hockett, and was married there to Charles Gift, who preceded her in death in 1952. She was a member of Wabash Meeting, and of the Whittier class and Missionary Society also. Surviving are five daughters, two sons, three sisters, one brother and six grandchildren. Funeral services were held at the Wabash Church with Keith Sarver in charge. Burial was in the Friends Cemetery. The Gift children gave a tape recorder to the Wabash Friends Church in memory of their father and mother, Charles and Gertrude Gift. The recorder was dedicated at the meeting for worship on March 20.

GRISWOLD—Floyd B. Griswold on Feb. 22, at Unadilla, New York, of coronary thrombosis. He was born October 2, 1910 in Sidney, New York. He was an active member of the Unadilla Friends Meeting, a true friend, a generous neighbor and a devoted husband and father. Surviving are his parents, Walter and Anna Griswold of Unadilla; his wife Lucy Du Mond Griswold; three sons, Richard of Blanchester, Ohio, Robert, a student at Earlham College, and Russell, of Oakwood School; two grandchildren and two sisters. Funeral services were held with Marion Frenyear, pastor of Unadilla Friends in charge, assisted by George Bad-

gley, field secretary of New York Meeting and the Rev. Homer Wetherbee of the Baptist Church in Unadilla.

WILSON—Anna Jane Wilson, on March 11, at her home near Morning Sun, Iowa, aged ninety-three. Although not a Friend, she was very interested in Friends affairs and well acquainted with Friends through her son, E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation. She was a schoolteacher until her marriage to Charles Brown Wilson in 1885. Their farm home became a religious and social center, and she was a gifted Sunday School teacher and Bible scholar. Another great interest was the W.C.T.U. She accompanied her husband to Des Moines when he served two terms as a member of the State House of Representatives, 1915 and 1917. He died in 1927. Surviving of their five children are two, Ralph of Morning Sun, and E. Raymond Wilson; and four grandchildren.

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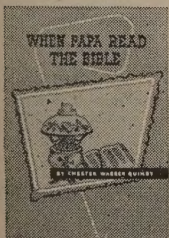
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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Splitter, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; AS—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2173.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street. Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the YWCA, Clerk, Mrs. A. O. Conduite, 5202 Fremont St. EV 7-1472.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 9-3675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3911 and 3911.

Oklahoma City, Oklahoma—Meeting for worship Sunday afternoons at 4:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m. Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; Grant Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St. Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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